

THE WILMINGTON POST.

W. P. CANADAY,
Editor and Proprietor.

WILMINGTON, N. C.,
FRIDAY MORNING, MARCH 22, 1878.

The revival of the United States mints at Charlotte and New Orleans and the erection of new ones at Quincy, Ill., and at Omaha is now under consideration at Washington.

The Democratic State Executive Committee is called to meet at Raleigh on the 27th day of this month. The efforts of the moderate wing of the party to have the meeting held at some other point, where the "ring" influence would be less, seems to have failed, and the "straight-outs" have prepared the ground to sharpen the noses of the liberals. Judge Cox, who personated "Mr. Wegg" on the last occasion, will not turn the crank this year, but we presume that Mr. Ashe will take a hand in subjugating the "Golden Dustmen" of the party just the same.

Steven McCorkle of North Carolina, a leader among the colored men, advocates the establishment of the whipping post, on the plea that under existing law the average offender cannot afford to pay the fine usually imposed for petty crimes, and consequently has to work in the chain gang for months, thereby losing much valuable time, when by the proposed law the offender could hug the post, take his thirty-nine lashes, and go free.—*St. Louis Journal.*

We do not know just where "Steven" hangs out, but if he is not a myth or the statement a fabrication, we have no objection, when "Steven" is convicted, to his compromising with the court and taking as many as he thinks necessary to ensure a reform. We do not think that the people of this state, either white or colored, are in favor of these brutal exhibitions. The few exceptions being those who have an hereditary and natural indolence too great to lay themselves liable to accusations of either industry or misdemeanors.

JUSTICE AGAIN.

The Thugs, at New Orleans, have received a decided set-back by the decision of the Supreme Court of Louisiana, in the case of Gen. Anderson. The decision of the Court is, that General Anderson has committed no offence against the law, and the action of the lower court has been declared a wrong, and the commitment annulled.

So ends this great crime of oppression, in which judge, jurors, and a tyrannical community, for a time created a public sentiment to overawe a state.

Men who would sacrifice to their own ends the fairest reputations for political success have, been rampant quite long enough in the south for its best interests. Let them give way to honest views, instead of malignity, and recognize that there is a heritage to transmit to posterity, other than the civilization of Sitting Bull, and the country cannot fail to be better for it.

SENATOR BLAINE AND THE SECRETARY OF THE INTERIOR.

Senator Blaine has expressed his views of the civil service reform inaugurated in the Interior Department, in the following forcible manner:

"Upon the conclusion of the reading Mr. Blaine, of Maine, said:—During the early part of the winter he received several private letters from friends in Montana complaining of the unjust action of the Secretary of the Interior. Subsequently, in conversation with the Delegate from Montana, a gentleman he had known for years, he found that the Secretary of the Interior had been rather unjust in regard to his timber regulations in that territory. Mr. Blaine then referred to the memoranda prepared by the Delegate from Montana, which he read in the Senate a few days ago, when the Mississippi timber cases were being discussed, and said he read that memoranda, not for the purpose of making any attacks upon the Secretary of the Interior, but for the purpose of relieving the people of Montana of the charges made against them. The people of that territory had been visited by a secret spy, who inspected their woodpiles and prohibited them from building a fire until they agreed to pay \$1 per cord stumpage for the wood cut. It had been charged that the people of Montana had been stealing wood, which was not the case.—They agreed to pay a fair, generous, price, and a commission decided that fifteen cents per cord stumpage was just; yet the Secretary of the Interior exacted \$1 per cord. He (Mr. Blaine) arraigned the action of the Secretary of the Interior as being that of an un-intelligent man. It was not the work of a practical man.

AN EXTRAORDINARY PRIZE.

"The Secretary might go on top of the Patent Office building and see thousands of acres of timber land in Maryland and Virginia within easy reach of the city which would not bring fifty cents per cord stumpage.—There was woodland within sight of the spire of Trinity Church, New York city, which would not sell for what the Secretary of the Interior exacted from those people of Montana. There was no part of the country so thickly settled as to warrant such prices for woodland. The Secretary forgot the magnitude of our country, although he was charged with the administration of that department which should study it carefully.

fully. The Secretary did not happen to be a native of this country, but that was not his fault, and he (Mr. Blaine) did not mention it as a reproach. He was from the kingdom of Prussia, which was 150,000 square miles in extent less than the territory of Montana. He then spoke of the dimensions of Montana, and of the people, and said that such was their enterprise that within the last fifteen years they had contributed to the wealth of the country \$150,000,000 worth of gold and silver bullion. The Secretary of the Interior, perhaps from his boyhood instinct, applied to the territory of Montana the land laws of Prussia, and not the land laws which had been used in the settlement of the United States.—There were other Secretaries of the Interior—Browning, of Illinois; Cox, of Ohio; Chandler, of Michigan—but he challenged any man to show him where any one of them had asked a settler to pay stumpage on cord wood. It was a thing conceded by the government that the hardy pioneer who went forward and bore the flag should have the air, the water, and the wood, that they should breathe, drink and be warm—with the air of heaven, the water which trickled down the mountain side, and the wood which grew on the mountain.

"But the Secretary of the Interior said there was a 'ring' in Montana. He was always afflicted with the idea that there was a ring. He supposed the 25,000 settlers of Montana sat quietly and permitted rings to be formed when the forests were in plain sight. There was a vast difference between cutting and selling timber for profit and that which had been done in Montana. He argued that the wood was cut simply for use in the territory, and the report of the Secretary of the Interior read to-day justified, item by item, every assertion made in the memorandum of the Delegate from that territory, which he (Mr. Blaine) read a few days ago.

"HELL AND PERDITION."

A Rabbi's View of the Future.

SUBSTANCE OF THREE LECTURES DELIVERED BY REV. S. MENDELSON.

[CONTINUED FROM OUR LAST.]

Whatever the future punishment be, after all what we have seen in the course of our dissertations on the Hell question, we may unhesitatingly announce to the world our convictions. 1st. That the original idea of a place of future retribution is not Biblical but Pagan. 2d. That while, in our material state, we cannot form an adequate opinion of the future destiny of the deceased, nature, reason and revelation alike point out a retribution not of physical enjoyments or torments, but of spiritual delights and sufferings. "Dust returns to dust as it was; and the spirit returns to God who gave it." The body moulders in the grave, decomposes and commingles with its mother earth; but the inner part of man, that which makes immortal rational and accountable beings and which alone is immortal, lives after its departure from the mortal coil, and receives its due share of reward or punishment, according to the verdict of the just Judge, and since the receiver is spiritual, the retribution, too, must be spiritual. It now remains for us to inquire whether future punishment is eternal or only temporal.

Were we hearty advocates of the infallibility dogma we should have nothing to do in matters of faith but to believe, and believe in the enunciation of the Athanasian creed that they who have done good shall go into life ever lasting, but they who have done evil shall go into everlasting fire, without end. And strange to say, even many of those, who are not prone, as was that misery woman, on their death bed to blow out an inch of candle because they can see to die in the dark, but prefer to live in light; who make ample use of the light of reason, still insist that the wicked are to be punished in the world to come "not for one minute, not for one day, not for one age, not for millions of ages, one after the other, but forever and ever, without any end at all, and never, never be delivered." And this thing, they assert, is in consequence with reason and revelation. But let us see whether there be any truth in this statement. In the first place it is asserted that scripture teaches interminable retribution. The question therefore arises, do the terms eternal, everlasting and forever convey such an idea? The first instance where we meet one of these terms is in Gen. 13: 15, "All this land which thou seest, will I give to thee and to thy seed, forever." Now were this term, forever, synonymous with the word *ceaseless*, even the strict believer in the Bible should be forced to admit that this promise was not fulfilled. The land, in this passage, conveyed to Abraham and his seed forever, has been for a long time alienated from Israel. Hence, then, it must be allowed that *forever* means for a long space of time.

In the 18th chapter of the same book we read a similar promise. "I will give unto thee, and to thy seed after thee, the land wherein thou sojournest, all the land of Canaan, for an everlasting possession." For the reason just given with reference to the meaning of the term, *forever*, everlasting must be classed

along with it, as expressing long, but not interminable duration.

The same meaning should be ascribed to the term eternal. Except when applied to God, all these three terms convey an idea of indefinite, long periods which, however, have an end as well as they had a beginning. If these terms, in general, imply that there will be an end, when applied to the punishment of the wicked, they must express the same idea, unless explicitly stated otherwise, or reasons given for considering them in a broader sense,—we must therefore examine the exegitical side of the question.

All believers in the immortality of the soul must admit that the departure of the spirit from the body, is a step towards a higher, a better sphere; but, some say, the soul of the wicked is to endure endless punishment—that it is it will never reach a more perfect state than which it has held during its earthly career. We are therefore naturally led to inquire, why? Is God able to perfect that soul, but unwilling; or is He willing, but unable? There is no believer in revealed religion who does not ascribe to God the attribute of omnipotence. All professors of religion attribute to God unlimited power. Consequently we must believe that God is able to save the soul of the wicked; but as some insist that the sinner is to suffer endlessly, they must necessarily admit that God has no desire to save the wicked from perdition, then it follows that there is no actual mercy shown to the strayed ones. Wherefore, we ask, wherein is, in such a procedure, manifested the endless mercy of God, in which all profess to believe? Imagine the sick man approaching the hour of dissolution. The minister is sent for. He comes, and kneeling at the bedside invokes the merciful Father of mankind to send heavenly balm to the wretched sufferer. By this act both the priest and the patient manifest their belief in the great attribute of mercy and omnipotence of God. But hardly does the last "amen" die away from the supplicant's lips, and the doomed spirit leaves its tenement of clay, and all mercy is denied. God has set his face against the departed spirit, and ordered it to hell forever, "never, never to be released." Is God merciful only to the material body, but stands in a different relation to the liberated soul which is formed of his own essence? Why should this immortal hope for mercy die with the death of the body? But it may be objected, the clement judge on the bench would not sentence the remorseful criminal to imprisonment for life or to the gallows, were he not guided by justice. To this it may fairly be answered that the sentence of interminable punishment is not in accordance with the sense of human justice. The lecturer emphasized human justice, for there is no expressed declaration that the terms used in connection with future retribution mean actual endlessness, and we are constrained to seek its true meaning in reason, and reason tells us that there is no justice in endless punishment for a span of sinful existence. "The days of our years in this life are seventy years, and by uncommon vigor they are eighty years." From this number deduct the period of innocent childhood and unconscious sleep, and all that remains will be, say, 40 years. Now, suppose that during these 40 years a man commits no meritorious deed, but is incessantly engaged in following the evil inclinations of his corrupt heart—an hypothesis as groundless as it is revolting to the human mind—he steals and murders and commits all the heinous crimes imaginable; in short, for a continual course of 40 years a man is a moral and religious apostate, a true and unmitigated rebel against the laws of God and humanity—still it is not compatible with the sense of human justice to subject him to ceaseless torments, as Edwards says, "forever and ever, without any end at all." Not a thousand times no! If God is indeed omnipotent, just and merciful as we believe him to be, he can and will save the soul of the wicked. Justice tempered with mercy will impel omnipotence to release the sinful spirit from the torments of consciousness, shame and remorse, will gather in the strayed ones, heal the diseased, and direct them all to their final destiny, perfection.

But here steps in the bigot and interrupts our progress. Hold! there, hold! cries he. You have carried us far enough, and I can let you go no farther. I admit, says he, that I believe as little in a material hell as yourself. But in order to impress the mind of the illiterate masses, I, not being able to picture a spiritual hell, am constrained to draw dark and dismal portraits of a material one. Indoctinate the belief that the world to come has no fire in store, and that even your hell of love is only a temporary abode for the wicked, and the immeasurable space of the universe will not suffice to accommodate all evil. Break down our institutions of justice, remove the equitable judge from the bench, discharge our police force from the streets, shut up the jails, destroy the penitentiaries, overthrow the gallows, and O, what an unsafe place this earth would be, at least for the good and the upright! Sin and iniquity will flourish, while piety and justice will wither. It is true, I frankly admit, that a "lake of fire and brimstone" for the future habitation of

departed sinners, is not to be discovered either in nature, or in revelation, or in reason; but I am forced to adopt this manner of preaching, tending as it does to restrain, at least in a measure, the evil inclinations of men. The doctrine of a fiery hell testifies the ignorant, and keeps him in check. Thus argues the bigot.

The semi-philosopher believes that, although to inculcate the doctrine of a lake of fire and brimstone is inexpedient, and perhaps unwise, he must nevertheless proclaim eternal punishment. And this is his argument: "There are a great many miseries which nothing but death can give relief to. This puts an end to the sorrows of the afflicted and oppressed; it sets the prisoners at liberty; it dries up the tears of the widow and the fatherless; it eases the complaint of the hungry and the naked; it tames the proudest tyrant; and puts an end to all our labors. And the contemplation of death supports men under their present adversities, especially when they have a prospect of a better life after this." Should we now make all people believe, as we do, that the punishment in the hereafter is not eternal, but temporal; that the spiritual sufferings of the wicked last but for a certain time, at the expiration of which the banished soul is recalled to the presence of its merciful Master and to the enjoyment of eternal bliss,—people will say, well, why lead a life of sorrow and woe within the narrow limits circumscribed by the stringent laws of religion and morality, all for the doubtful chances of deserving a direct passage from earth to heaven, if after all we are not to suffer the torments of the future eternally? A bird in the cage is worth two in the bush! We prefer enjoying life here, and run the risk of a few months' punishment.

The lecturer thought that if the arguments were offered merely as an apology for the endeavor to promulgate the above views, he would not interfere, but constantly think of the following anecdote: The Duke Ormond, a model of politeness, feeling himself dying, turned to a German Baron, also an exceedingly polite gentleman, and said, "Excuse me, sir, if I should make some grimaces in your presence, for my physicians tell me that I am on the point of death." "Ah, my Lord Duke," replied the Baron, "I beg you will not put yourself under any restraint on my account." But the argument is quoted in order to induce others to preach what they themselves do not believe, but which, in their opinion, is restraining the evil inclinations of human nature; he therefore would furnish a reply. Nor would he coin separate answers.—Both reason on the same principle, that the doctrine of eternal hell is a necessary evil, and this he does not believe. As future events can be faultily prejudged by observing the past, so the government of the spiritual world might be pictured in that of the material one, he would with the statesman, legislator and educator of the youth, inquire, are men in the state of society kept in better order by severity and fear than by mildness and indulgence?

Here the speaker quoted some historical facts upon which ethnologists base their opinion that severity is a better reformer than indulgence, but which, in his opinion were extraordinary in almost all their circumstances, and therefore considered as exceptions to the general rule. In all cases death and dishonor stared the might be culprit in the face. A general survey, however, of the characteristics of the passions leads to an entirely different conclusion. He thinks that under constant severity people become hardened, and nature rebels. As an instance he gave the circumstances of the first great division of the ancient Israelitish monarchy. After the death of King Solomon, a delegation of Israelites waited on the heir apparent and besought him to be gentler than his father. They proposed that he should make lighter the yoke which his predecessor had put upon them; for which boon they would be better affected to him, and serve under his moderate government out of love rather than fear. Rehoboam did not at once furnish his ultimatum to the delegates, but requested three days' time for consideration. A council of his father's friends advised him to accede to the modest request of the people. "If thou wilt this day—argued his veteran counselors—be a servant unto this people, and will serve them, and be attentive to them, and speak to them good words: then will they be servants unto thee for all time." But the ambitious Prince rejected this good and wholesome advice; and when the delegation returned for an answer, he addressed them harshly, saying, "That his little finger should be thicker than his father's loins; that if they had met with hard treatment from his father, they should meet rougher usage from him; and that if his father had chastised them with whips, they must expect that he would do it with scorpions." This address so incensed the people that they forsook their lawful prince and raised a late exile to the throne.

On the other hand what made Alexander's followers so obedient to him; was it fear or was it indulgence? His history answers emphatically: It was his indulgent spirit which fastened to him all his subjects. Rollin says, "Alexander was dear to others, because they were sensible he was beforehand

with them in affection. This circumstance made the soldiers strongly desirous to please him, and fired them with interpidity: hence they were always ready to execute his orders, though attended with the greatest difficulties and dangers; this made them submit patiently to the greatest hardships and threw them into the deepest affliction, whenever they happened to give him any room for discontent."

Judging from this standard we must arrive at the conclusion that fear will not affect the good which indulgence might; and that severity will animate people to rise in rebellion, while mildness will bring man to reason and submission. And if we apply this conclusion to the question at issue, it must be perceived that from natural events, from infallible history it cannot be inferred that preaching of eternal hell would restrain the free exercise of the evil inclinations of the human heart; hence it follows that the pious fraud, the doctrine of interminable torments in the future is not a necessary evil.—Dr. Mendelson thinks that, while the hell question is undoubtedly one of the most fertile themes for the preacher, it is for the pulpit something like Ireland, in Moore's opinion "it is the finest country in the world—to live out of"—And reason supports this conclusion. In the first place, such a doctrine is apt to create bad opinions of human nature. It may lead us to believe that there is no actual piety in the world. Since the man who does not commit crime, simply because he is afraid of being detected and severely punished, is certainly no honest man; if we were taught to believe that all men are restrained from executing their criminal designs by the fear of being detected, we should also believe every man to be dishonest at heart. And so also may we be induced to respect the motives of the truly godly man: we may imagine that one is not an infidel, simply because his minister told him that there is a lake of fire and brimstone awaiting the unbeliever; that one is charitable, simply because the priest told him that the uncharitable will go to eternal perdition. Such a belief would lead to serious consequences. Men would lose confidence in each others integrity, and the wheel of society would stop. Virtue would no longer be viewed as virtue, since it would, accordingly be thought that each virtuous act is prompted by the expectation of reward, or the desire to avert punishment; and make us believe that all good is actuated by selfishness. And if we suspect the motive we condone the act. And to judge in this manner is to judge falsely. The Indian, for instance, believes in a future state to be one of rewards and restitutions, and not of punishment. Yet no one can assert that the Indian is not virtuous in his way. He avoids crime because he believes it crime, and not because he fears the torments of eternal hell. The Hindoo's idea, again, of the future is the counter part of the Indian's. He views the idea of immortality with terror, and the most cherished wish of the Brahmin was to cease to exist as an individual being. Still the Hindoo is undoubtedly virtuous in his way.

In the next place, the doctrine of eternal punishment appears rather as an incentive to the thoughtful to avail themselves of every opportunity for purchasing pleasure, even at the expense of virtue. We well know that there is no human being infallible or impeccable. Now, if one were to believe that for the sins he had committed in the past, or for those he may commit in the future, small or great, numerous or not, (since we are not told how much a man may sin and not be doomed to eternal perdition) despite his earnest desire to do good, he shall be punished eternally,—he might do the mantle of reserve and commit sin "with a high hand." But the generality of men are trying to do good for the sake of the good, and avoid the evil because it is evil. Simply because he considers virtue its own reward, and vice its own avenger, he chooses the good and avoids the evil.

The Rabbi concluded by summing up all the points discussed in the entire series, which are, first, that the original idea of a hell is pagan; 2d, that the life hereafter is purely spiritual; 3d, that the punishment of the wicked is not eternal, but temporal; and 4th and finally, that the doctrine of an eternal hell is not only not a necessary evil, but rather a dangerous doctrine. That the pulpit ought not to terrify us with phantoms of its own creation; but teach the masses to despise crime because it is crime, and love virtue for its own sake. That it is the duty of the religious teacher to indoctrinate, not the belief in the torments of the devil, which make us fear the last moment of our earthly existence; but teach of a God of mercy and justice, so that the ignorant as well as the philosopher might look forward to the close of his pilgrimage on this planet without a shudder, and be

"Taught half by reason, half by decay, To welcome death, and calmly pass away."

The Jewish burial ground at Berlin, fifty years ago, and which it was supposed would be sufficient for one hundred and fifty years, has to be closed, it being quite full. Fifty years ago the Jewish population amounted to about 4,000 souls. It now numbers 45,564 souls. Ground for a new cemetery will have to be purchased, which will entail a very heavy outlay, as ground in the neighborhood of Berlin is exceedingly dear.

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THE WILMINGTON POST,

WILMINGTON, N. C.

FRIDAY MORNING, MARCH 22, 1878.

ST. LUKE'S CORNER STONE.

Address delivered by Jos. C. Hill, R. W. Grand Secretary, at the laying of St. Luke's Church Corner Stone, under the auspices of the Most W. Grand Lodge of F. and A. A. Y. Masons, at Wilmington, N. C., March 14th, 1878.

Most Worshipful Grand Master, Brother Craftsman, Ladies and Gentlemen:

Having been flattered with the honor of addressing you upon this occasion, and feeling as I do my inability to perform the work laid out before me, I simply ask that you will pardon me for any want of eloquence or oratorical attainments on my part, which is assuredly needed for the occasion, and the subject which I have selected. But before I proceed allow me to relate an incident that occurred last week in my hearing. Quite a number of gentlemen were in argument about Freemasonry, and the question seemed to be among them, Why was it that Freemasons were always selected to lay the corner stones of churches and other structures, dedicated to divine worship, art and science? Why should an Order connected with the Devil, as these gentlemen claimed, lay the foundation stones of Christian churches, when the work could be done by other societies that do not have the devil in them? I shall endeavor to prove, and by the best authority, that the great and allwise Deity has never established a church building for his worship upon the face of the globe, from the morning that he spoke and said, "Let there be Light," even down to the present, without the hand of the craftsman figuring in it to some extent. This vast multitude assembled here today, inspired with anxious curiosity; some are here to see and be seen, others because it is fashionable, and another class is here, attracted probably by the melodious music of the band, or the paraphernalia of the Mystic Brotherhood; but who, I ask, who are these whom we look upon with solemn but earnest and pious anxiety? Why do they watch the Masons and other workmen as they pile stone upon stone, and adjust beam upon beam in the construction of this noble structure as it towers in grand magnificence to the vaulted sky? These are the Christian army of the new St. Luke. Well might you feel proud to-day of this noble temple of divine worship. I am informed that about twelve years ago, or in 1866, your congregation numbering at that time about two hundred members, constructed, under the supervision of Rev. Geo. W. Price, sen., a building, commonly known as the Christian Chapel, and by your own energy the building was completed, and for over eleven years you carried the work of salvation on and on, and today you can raise the banner of St. Luke to the nations of the universe and boast of a membership of over seven hundred valiant soldiers enrolled for Zion. But as misfortune belongs to the household of faith as well as others, on or about the 23d day of December, 1877, on Sabbath morning, the alarm of fire was sounded, the cry of distress was heralded from one end of the city to the other, and above the din and confusion was heard the ringing of the old Christian Chapel bell, sounding its own death knell. Tolling, as it were, her own funeral dirge, for it was soon ascertained that by some cause unknown the fiery demon was playing sad and destructive havoc upon the Christian Chapel. And as the devouring flames rose higher and higher, the excited populace grew larger and larger, and panic-stricken. The male members of the old church looked on with awe and astonishment at the appalling scene before them, while the female members, like the daughters of Zion in a strange land, hung their harps upon the willow and wept over the loss of their divine temple, which the fiery fiend had crumbled into ashes. And the church fell a prey to the flames, and another temple must be, and, aye, shall be, raised in its stead, if needs be from a dead level to an ever standing perpendicular—it is the orders from the Grand Master of all, coming from the heavenly east by way of the west, through Christ the immaculate Senior Warden to the Junior Warden of the Trinity, the invisible Holy Ghost, which is the beauty and glory of all true Masons and Christians. These are the orders by which the corner stone must be laid. Workmen, take ye due notice and govern yourselves accordingly. Apprentices, repair to yonder mountain quarry and bring hither the stone and knock off the rough corners. Fellow Craftsman and Masters, plumb and square the work according to the plans laid out on the Grand Master's Trestle Board, look well to the square the level and the plumb, the stone must and shall be laid, and the temple must be built upon the foundation thereof. But the inquiry is made by those uninitiated in the mysteries, "What has Masonry to do with the church?" Here is the proof. It answers, that as far back as the beginning of time, when the foundations of the great deep were first laid when the sun, the moon and the stars were placed in the great immensity of space, in their several orders. When

God said "Let us make man in our own image," and breathed in him the breath of life, then was the first Masonic temple constructed, for we read all through holy writ authority of the strongest character declaring man to be nothing more than a temple, a building, a tabernacle, with faculties to exert the five senses, hearing, seeing, feeling, smelling and tasting; and when we notice his internal system we find the soul for the indwelling of the holy spirit. This is a striking representation of the Sanctum Sanctorum or Holy of Holies, where God can hold communion with his own. And we find this great and wonderful building figuring in all ages of the world to perpetuate the religion of the Great Master of all. In this Masonry displays its noble part, for wherever you find Freemasonry in its true sense, there you find wisdom, strength, beauty, temperance, prudence, virtue and industry, truth, love and mercy, faith, hope and charity. These are the never fading truths of our time honored institution, and the religion that does not consist of all these attributes cannot live. They belong in the Lodge between the checked floor and stately decked heaven. They belong in the church militant among the people from the pulpit to the vestibule, and with these principles deeply cemented in our living temples, the Great Architect will never reject the stone from that building, not made by human hands, although this earthly tabernacle may dissolve; although the column may be broken in twain. The Holy Bible being the great guide to our faith and practice, the great magna charta of the true Christian, who can deny that religion and Masonry are not hand in hand? When in the antediluvian period 2,348 years before the coming of the blessed Messiah, Noah, the old patriarch was commanded to call the people of that age to repentance of their wickedness, and when they heeded not, God told Noah to build an ark, which was done. We claim that the skillful hand of the craftsman even in that remote age, was called in requisition to construct the ark. The square, the level, and the plumb, was then probably useful in the hands of the workmen. We trace history down through all the ages of the world and take a glimpse of the grand and magnificent works of art in the land of Pharaoh. Look at her beautiful temples dedicated to the worship of idol Gods. Even, if you please, the mighty Pyramids, one of the seven wonders of the world, here again, although in a heathen country, we find the hand of the mystic workman displaying its arts and sciences to the children of men. If time would permit I might glance at the city of Babylon, built 2,247 years before the Christian era, with her mighty walls, which Rollin's history tells us were 87 feet in thickness, 350 feet in height, and in compass 489 furlongs or 60 English miles, with its 100 gates of brass; with her temples, palaces and hanging gardens, the pride of the Assyrians and boast of the world. There, too, we find Masonry displaying its crafty workmanship and its liberal arts and science. Follow us through ancient Greece to the city of Athens, and here we find the work of the Master beautifully developed. We follow history on and on, through the rise and fall of kingdoms, and empires, with their great kings and mighty conquerors who step upon the grand stage of time. They acquire fame and honors for deeds of valor and renown. But, alas, Father Time with the dreaded scythe has laid them down. They are gone to the long, long eternity, and are almost forgotten, while their deeds and works of greatness have become obsolete, and almost unknown. Through all this we find Masonry and the holy church, hand in hand, amid the sweeping tempest of hate, prejudice, sin and folly, rising above them all in the greatness of heavenly wisdom to keep victory in the contest, and Masonry still lives on and on. One thousand and four years before the advent of God the Son into the world, we find King Solomon, the wise, completing the house of God at Jerusalem, the Temple. There our attention is invited to that grand and beautiful work of our craft erected by our Grand Master, King Solomon, we are told that seven years was consumed in the erection and completion of this mighty fabric. And during that time it rained not in the day. King Solomon had employed when everything had been duly prepared to begin the noble work, 80,000 hewers of wood and stone, 70,000 laborers, 3,300 overseers, and three Grand Masters, in all 153,303 men, and in this great multitude, men were gathered from every part of the then enlightened world. You could see them from Sidon and Tyre, from Egypt, Greece, Persia and Arabia, from Asia Minor and the Isles of the sea. What a discordant Assembly this could have been had it not been for Solomon's wisdom, which kept perfect harmony throughout. This, my brethren, was the largest assembling of the craft that ever was before that time or since. Think you a moment, when parting they severed the ties that made them one harmonious brotherhood for so many years? Did the Greek or the Arabian forget the happy morning hours spent together on the hills of Lebanon, or the fountains of Joppa, or upon the walls of Jerusalem? Could they forget the mystics which had been taught them so carefully, by which they could recognize one another in the dark as well as in the light? No, sirs, every rite and ceremony of the Mystic Brotherhood has been carefully observed by them, and Masonry continues

her march, even from and beyond this period, against persecution and opposition the most deadly, and of enemies the most powerful. She disregards sectarianism and asks all nations to assist in her labors, and partake of her benefits. She is neither political, monarchist, Republican, aristocrat nor plebeian. She possesses but one platform, but one common level. This is why we are fully prepared above all others to perform this work to-day, and so mote it ever be. Then, Most Worshipful Grand Master and Brethren, let us lay the corner stone, disseminate the corn of nourishment, pour on the wine of refreshment, and oil of joy. It is ours to perform and ours to complete. Now, to the officers and members of the new St. Luke. The work is completed the foundation stone is laid and the edifice hereon, constructed will stand in all coming ages, and a noble dedication of yours to God and a monument of honor to you and to your posterity. The temple at Jerusalem with its two great pillars of strength and establishment, the beautiful winding stairs, arranged in order of three, five and seven, the magnificent pilasters standing out in bold relief, the outer court or porch, middle chamber and the holy sanctum in the great temple with all the other works of beauty and art, justifies me in asserting that Masonry is equal to perform the work. And Rome built upon her seven hills with all her works of beauty and art, echo in the affirmative, and why not lay corner stones. It is our right and bounden duty, when we can claim the five orders of architecture, namely: the Ionic, the Doric, the Corinthian, the Tuscan and Composite, in their several orders of beauty and perfection. When Masonry can boast of her seven liberal arts and sciences, which are grammar, rhetoric and logic, arithmetic, geometry, music and astronomy, with these grand attainments, I repeat, Masonry is prepared to lay the foundation of kingdoms and empires, until the world shall end and time shall cease to be. Let unity prevail in your membership as firm as the cement that binds brick to brick, in this beautiful structure. You have yet a great work to accomplish. While the grand old institution of Masonry has been fighting ever since, early foundation first was laid, as the choir chanted a moment ago, to promulgate her liberal arts and sciences, and to even perpetuate wisdom, strength and beauty, and improve the morals of fallen humanity, you as a church and as Christians are stationed on the middle battle ground, between heaven and hell, warring here with the legions of the evil to make men fit for angels for life eternal.

The corner stone. What is the need of one, and why all this commotion about it, is the inquiry made by many here assembled to-day? Why, sirs, here cannot the work of the carpenter and the brickmason answer to make this a church without all this formality? Why have the workmen with the instruments been sitting idle to-day? Why is it, says another that the sound of the hammer is not heard about the temple to-day? I tell you why all this confusion and idleness among the uninitiated throughout the temple, and why the ceremony over this corner stone: What the love feast and the bread and wine is to the Christian Methodist, so the corner stone is to this building. What the sprinkling of holy water is to the Catholic, and the burning of incense and the rites of circumcision in the Jew in his synagogue, so is the corner stone to this building. What the immersion of the Baptist, beneath the waters, and broadbrimmed hat covering the head of the Quaker is to them respectively, so is this mighty stone to the edifice. I go further. What the Holy Bible, square and compass is to the craft, so is the square stone, to the temple. It is the corner stone by which we build our faith in God, and a blessed immortality beyond the vale of tears. These are but symbols and emblems by which we can keep in perpetual memory the promises of God, foretold by the Prophets, and the noble teachings and the death, burial and the ascension of the Saviour of mankind. For Jesus said himself that he would lay as a corner stone in Zion, upon which all men might build, and to every one who would repent and believe he would give a pure white stone with a new name written thereon.

And, now, permit me to say to those who are not members of the church, nor of the Mystic Brotherhood, this idleness among the carpenters, brickmasons and workmen who behold today throughout the temple, and the ceremonies connected with laying this stone, will ever be a mystery to you, unless your building is internally prepared and the new white stone is laid therein. Your temple in this particular must be completed before you can obtain the Masters' word to pass up higher to that sublime degree of eternal happiness in heaven.

And, now, to Messrs. Anthony Howe, Wm. A. Jordan and Moses Merrick, who I am informed are the architects and master workmen in the construction of this building, allow me, in behalf of the craft, and the officers and members of the new St. Luke, to do you honor for the plans and designs and the mechanical work so far as you have carried it. While you may not have been allowed instruction from the problems of Euclid, nor teachings from the five orders of architecture and the liberal arts and sciences, your work speaks for you and makes you masters thereof. We wish you a happy success in its completion. And to the children of the sabbath school, you can do much in assisting to complete this church, raise menses by exhibitions and concerts and donate your part, for the building will eventually be yours in the future, as your fathers pass away. And to the fair ladies of this church, you too have a duty to perform. You may employ such means as festivals and so-called, in order to raise funds. For when the work is accomplished, you will have a temple that will be an honor to your congregation, and an ornament to our city.

In conclusion, allow me to say, that if there be one among you who denies the authority of Freemasonry, let him lay this stone, and claims that it can be done by some other secret order or society, church organizations excepted, I will take pleasure in showing such an individual volumes of written authority dating back for thousands of years to prove conclusively that according to the ancient usages and customs none but Freemasons can or ever will do the work, and if it is accomplished by any other hands than the exceptions I have made, such a building is not upon a

sure foundation, and when the storms come, and thunders roar, and the rains descend such a building will fall, and great will be the fall thereof.

Ladies and gentlemen, allow me to thank you for the attention paid me during this attempt which I have made to address you. Brethren have we finished the work laid out on the Trestle Board for us to perform, if so, gather up the working tools and let us look well to the east for further instructions.

WILMINGTON MARKETS.

March 14.

SPIRITS TURPENTINE.—The market opened dull at 29½ cents per gallon for country packages with sales reported of 35 casks at 29½ cents, and 150 do at 29 cents, closing firm at 29½ cents bid, without reported transactions at that figure.

ROSIN.—The market was dull at \$1 35 for Strained and \$1 37½ for Good Strained, with buyers and sellers apart. No sales to report.

TAR.—The market was steady. The receipts of the day being disposed of at \$1 40 per bbl.

CRUDE TURPENTINE.—Market steady and unchanged, the receipts of the day being placed at \$1 25 for Hard and \$2 10 for Yellow Dip and Virgin, with the usual deduction of one-fifth on the latter.

COTTON.—The market for this article opened dull at a decline of ½ cent on previous quotations, but closed with a better feeling; sales reported during the day of only 22 bales at prices ranging from 9 to 9½ cents per lb, according to quality. The following are the official quotations:

Ordinary,	7½ cts	per lb
Good Ordinary,	8½ "	"
Low Middling,	9½ "	"
Middling,	10½ "	"
Good Middling,	11½ "	"

RECEIPTS.

Cotton,	56 bales
Spirits Turpentine,	95 casks
Rosin,	751 bbls
Tar,	546 bbls
Crude Turpentine,	408 bbls

March 15.

SPIRITS TURPENTINE.—The market for this article was steady at 29 cents per gallon for country packages, at which price 125 casks changed hands during the day.

ROSIN.—The market opened unsettled, but later in the day 1000 bbls Good Strained changed hands at \$1 35 per bbl, a decline of 2½ cents on last quotations.

TAR.—The market was unchanged, the receipts of the day being disposed of at \$1 40 per bbl.

CRUDE TURPENTINE.—The market was steady and unchanged, the receipts of the day being placed at \$1 25 for Hard and \$2 00 for Yellow Dip and Virgin, the latter subject to the usual deduction of one-fifth.

COTTON.—The market for this article was quiet and steady at previous quotations. Sales of only 63 bales reported at the following official quotations:

Ordinary,	7½ cts	per lb
Good Ordinary,	8½ "	"
Low Middling,	9½ "	"
Middling,	10½ "	"
Good Middling,	11½ "	"

PEANUTS.—Sales reported to-day of 200 bushels at \$5 60 to 65 cents per bushel, as in quality. Market quiet.

RECEIPTS.

Cotton,	148 bales
Spirits Turpentine,	120 casks
Rosin,	1,700 bbls
Tar,	960 bbls
Crude Turpentine,	482 bbls

March 16.

SPIRITS TURPENTINE.—The market ruled quiet during the day at 29 cents per gallon for country packages, at which prices 100 casks changed hands.

ROSIN.—The market was firm at \$1 32½ for Strained and \$1 35 for Good Strained, with sales reported of 500 bbls Good Strained at \$1 35 per bbl.

TAR.—Market steady and unchanged, the receipts of the day having been disposed of at \$1 40 per bbl.

CRUDE TURPENTINE.—The market steady and unchanged, the receipts of the day being placed at \$1 25 for Hard and \$2 00 for Yellow Dip and Virgin, with the usual deduction of one-fifth on Virgin.

COTTON.—The market for this article was quiet and steady at previous quotations. The sales for the day, as reported, foot up 25 bales, as follows: 7 bales at 9½ cents, 5 do at 9½ cents, 6 do at 9½ cents, and 7 do at 10 cents per lb for Middling. The following were the official quotations:

Ordinary,	7½ cts	per lb
Good Ordinary,	8½ "	"
S. G. Ordinary,	9½ "	"
Low Middling,	9½ "	"
Middling,	10½ "	"
Good Middling,	11½ "	"

RECEIPTS.

Cotton,	695 bales
Spirits Turpentine,	119 casks
Rosin,	1,389 bbls
Tar,	210 bbls
Crude Turpentine,	632 bbls

March 18.

SPIRITS TURPENTINE.—The market was quiet and nominally unchanged, sales of 10 casks at 26 cents per gallon for country packages.

ROSIN.—The market was firm at \$1 32½ for Strained, \$1 45 for Good Strained. No sales reported to-day.

TAR.—Market steady and unchanged the receipts of the day being disposed

of at \$1 40 per bbl.

CRUDE TURPENTINE.—The market was steady and unchanged, the receipts of the day being placed at \$1 25 for Hard and \$2 00 for Yellow Dip and Virgin, with the usual deduction of one-fifth on the latter.

COTTON.—The market opened dull and closed dull at previous quotations. The sales, as reported, embrace only 54 bales, as prices ranging from 9½ to 9½ cents per lb, according to quality. The following were the official quotations:

Ordinary,	7½ cts	per lb
Good Ordinary,	8½ "	"
Low Middling,	9½ "	"
Middling,	10½ "	"
Good Middling,	11½ "	"

RECEIPTS.

Cotton,	581 bales
Spirits Turpentine,	223 casks
Rosin,	1,672 bbls
Tar,	583 "
Crude Turpentine,	194 "

March 19.

SPIRITS TURPENTINE.—The market was nominally unchanged, the last reported sales being at 29 cents per gallon for country packages. Nothing doing.

ROSIN.—The market was firm at \$1 32½ for Strained, \$1 35 for Good Strained. Sales reported of to day of 1,500 bbls Good Strained at \$1 35 per bbl.

TAR.—Market firm and unchanged, the receipts of the day being disposed of at \$1 40 per bbl.

CRUDE TURPENTINE.—The market was steady and unchanged, the receipts of the day being placed at \$1 25 for Hard and \$2 00 for Yellow Dip and Virgin, with the usual deduction of one-fifth on the latter.

COTTON.—The market was dull and nominally unchanged. The sales of the day amounted to 40 bales, at the following quotations:

Ordinary,	7½ cts	per lb
Good Ordinary,	8½ "	"
Low Middling,	9½ "	"
Middling,	10½ "	"
Good Middling,	11½ "	"

RECEIPTS.

Cotton,	266 bales
Spirits Turpentine,	157 casks
Rosin,	1,552 bbls
Tar,	847 bbls
Crude Turpentine,	481 bbls

March 20.

SPIRITS TURPENTINE.—The market opened dull at 29 cents per gallon for country packages, with 29 cents the best bid. No transactions reported.

ROSIN.—The market was firm at \$1 32½ for Strained and \$1 35 for Good Strained. Sales reported of 500 bbls Good Strained at \$1 32½ and 1,750 bbls Good Strained at \$1 35 per bbl.

TAR.—Market steady and unchanged at \$1 40 per bbl, at which the receipts of the day were sold.

CRUDE TURPENTINE.—The market was steady and unchanged, the receipts of the day being placed at \$1 25 for Hard and \$2 00 for Yellow Dip and Virgin, with the usual deduction of one-fifth on the latter.

COTTON.—The market for this article was dull and nominal, no sales being reported during the day. The following were the official quotations:

Ordinary,	7½ cts	per lb
Good Ordinary,	8½ "	"
Low Middling,	9½ "	"
Middling,	10½ "	"
Good Middling,	11½ "	"

Quotations conform to the classifications of the American Cotton Exchange

RECEIPTS.

Cotton,	1,017 bales
Spirits Turpentine,	160 casks
Rosin,	1,011 bbls
Tar,	1,313 bbls
Crude Turpentine,	93 bbls

WEEKLY STATEMENT.

STOCK OF COTTON AND NAVAL STORES.

The following is the stock of Cotton and Naval Stores in yard and afloat at the Port of Wilmington, N. C., March 17th, 1878.

Cotton in yard, bales,	3,275
" afloat,	2,955-6,230
Spirits Turp. in yrd cks,	6,742
" afloat,	1,100-7,842
Rosin in yrd, bbls,	81,430
" afloat,	1,213-82,643
Tar in yrd, bbls,	6,506
" afloat,	153-6,519
Crude Turp. in yrd, bbls,	8,255
" afloat,	000-8,255

TO THE WORKING CLASS. We are now prepared to furnish all classes with constant employment at home, the whole of the time or for their spare moments. Business easy and profitable. Persons of either sex easily earn from 50 cents to \$5 per evening, and a proportional sum by devoting their whole time to the business. Boys and girls earn nearly as much as men. That all who see this notice may send their address, and test the business we make this unparalleled offer: Those who are not well satisfied will send one dollar to pay for the trouble of writing. Full particulars, samples of work, and a copy of Home and Fireside, one of our largest and best illustrated Publications, sent free by mail. Reader, if you want permanent, profitable work, address, Geo. H. STINSON & CO., Portland, Maine, Oct. 15/77.

WANTED—A few county orders. Apply to J. W. P. CANADAY.

\$12 a day at home. Agents wanted—\$12 Outfit and terms free. TRUE & CO. March 10/78.

A TWO STORY HOUSE, W. H. LOT for sale, on Market street, near Eleventh Street. One for cash.

10 Roses Mailed Free for \$1

Splendid Assortment of Plants sent safely any distance. Satisfaction Guaranteed. Send 3 cent stamp for Catalogue.

Address
E. G. HANFORD & SON,
Columbus Nursery,
Columbus, Ohio.

WHOLESALE PRICES.

The following quotations represent the wholesale prices generally. In making up small orders higher prices have to be charged.

ARTICLES.	PRICES.
BAITING—No. 1, 100 lbs.	00 00 2134
Double Anchor.	00 00 16
Double Anchor.	00 00 10
Standard Domestic.	00 00 00
BAKING—No. 1, 100 lbs.	10 00 1214
Hams.	8 00 9
Shoulders.	8 00 9
Sides.	9 00 10
Wetted Smoked.	00 00 74
Sides.	00 00 11
Shoulders.	00 00 10
Sides.	00 00 64
BEER—On the hoof.	2 00 24
BAKING—No. 1, 100 lbs.	1 75 1 86
New York, each.	1 90 2 10
City, each.	1 90 2 10
BEESWAX—No. 1, 100 lbs.	25 00 26
BRICKS—Wilmington, No. 1.	00 00 10
BUTTER—No. 1, 100 lbs.	15 00 20
Northern.	25 00 25
C. D. Lard.	25 00 25
Tallow.	14 00 15 14
Adamantine.	00 00 12 14
CHEESE—No. 1, 100 lbs.	13 14 14 14
Butter.	12 00 12
State.	12 00 12
COFFEE—Java, No. 1.	84 00 85
Arabica.	24 00 25 14
COGNAC—No. 1, 100 lbs.	00 00 67 14
DOMESTIC—Sheeting, 4-14 yd.	00 00 64
Yarn.	16 00 16 00
No. 1, 100 lbs.	8 50 9 00
Mackeral, No. 2, 100 lbs.	13 00 13 50
No. 3, 100 lbs.	10 00 11 00
Mackerel, No. 3, 100 lbs.	11 00 11 50
Mullet, 100 lbs.	3 50 4 00
N. H. Herring, 100 lbs.	6 00 6 50
Dry Cod.	7 50 8 00
Super, Northern, 100 lbs.	00 00 7 00
Extra do.	7 50 8 00
Family, 100 lbs.	00 00 8 00
City Mill—Super, 100 lbs.	00 00 8 00
Extra, 100 lbs.	00 00 8 00
Family, 100 lbs.	00 00 8 00
Ex Family, 100 lbs.	00 00 8 00
FERTILIZERS—	
Guano, 1000 lbs.	57 00 62 00
Baugh's Phosphate.	00 00 60 00
Carolina Phosphate.	00 00 60 00
Ground Bone.	00 00 60 00
Bone Meal.	00 00 60 00
Flour.	00 00 60 00
Navas Guano.	00 00 60 00
Complete Manure.	00 00 60 00
Guano Phosphate.	00 00 60 00
Wando Phosphate.	00 00 60 00
Berger & Brutz's Phos.	00 00 60 00
Wilcox Gibb & Co. Manu-	00 00 60 00
factured Guano.	00 00 60 00
GLASS—No. 1, 100 lbs.	00 00 15
GRAIN—Corn, 100 lbs.	77 14 82 14
Corn, 100 lbs.	02 00 02 00
Corn, 100 lbs.	02 00 02 00
Oats, 100 lbs.	00 00 00
Hay, 100 lbs.	00 00 00
Feed, 100 lbs.	00 00 00
Ship stow, 100 lbs.	00 00 00
Rough edge plank, 100 lbs.	00 00 00
W. H. India, 100 lbs.	00 00 00
to quality, 100 lbs.	00 00 00
Dressed flooring, 100 lbs.	00 00 00
mon, 100 lbs.	00 00 00
MOLASSES—Cuba, 100 lbs.	43 00 45
molasses, 100 lbs.	00 00 00
Sugar house, 100 lbs.	00 00 00
Sugar, 100 lbs.	00 00 00
Sugar Syrup, 100 lbs.	00 00 00
NAILS—Cut, 100 lbs.	00 00 37 14
OILS—Kerosene, 100 lbs.	10 00 11 14
Linseed, 100 lbs.	00 00 10 00
Rosin, 100 lbs.	00 00 10 00
PEANUTS—No. 1, 100 lbs.	07 00 08 00
POTATOES—Sweet, 100 lbs.	80 00 10 00
N. H. Herring, 100 lbs.	04 00 05 00
PORK—Northern, city mess, 100 lbs.	00 00 10 00
Thin, 100 lbs.	00 00 10 00
Extra, 100 lbs.	00 00 10 00
Rump, 100 lbs.	00 00 10 00
RICE—Carolina, 100 lbs.	00 00 7 14
Best India, 100 lbs.	00 00 7 14
Rough, 100 lbs.	00 00 7 14
RAGS—Country, 100 lbs.	1 00 2 14
Coated, 100 lbs.	00 00 12 14
ROPE—No. 1, 100 lbs.	00 00 6 00
SALT—Lump, 100 lbs.	75 00 80 00
Portugal, 100 lbs.	00 00 12 14
American, 100 lbs.	00 00 85 00
Porto Rico, 100 lbs.	00 00 10 00
A—Coffee, 100 lbs.	12 0